

# CHRISTIAN SECRETARY.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE, AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM PAYABLE IN ADVANCE.

VOL XXIX.

HARTFORD, FRIDAY, SEPTEMBER 27, 1850.

NEW SERIES, VOL. XIII, NO. 30

## THE CHRISTIAN SECRETARY

Is published every Friday Morning, at the Office  
corner Main and Angell Streets.

### TERMS.

Subscribers in the city furnished by the carrier  
at Two Dollars per annum.  
Papers sent by mail at Two Dollars in advance,  
with a discount of twelve and a half per cent., to  
Agents becoming responsible for six or more copies.  
Advertisements inserted at the usual rates of  
advertising in this city.

Communications, in order to insure an early in-  
sertion, should reach us as early as Tuesday or  
Wednesday morning, and addressed to BURR &  
SMITH, post paid.

ROBERT NOURSE,  
GENERAL AGENT.

For the Christian Secretary.  
[Mr. ELLIOT.—The following essay was read before  
the Ministerial Conference of the Ashford  
Baptist Association, at its last session, and in ac-  
cordance with the wish of brethren who heard it,  
it is forwarded for publication in your paper.]

### The Personality of Satan.

We understand by a person, here, a dis-  
tinct, conscious, intelligent agent; one who  
exercises mental emotions, and performs dis-  
tinct actions. It is from these things being  
predicated of them, that we infer that man is  
a person, that Michael and Gabriel are per-  
sons, and that God is a person. By the same  
process we may prove the personality of Satan.  
By some individuals in our day, the  
Devil is regarded as an evil principle in man.  
And by others as an evil conscience, alike in-  
separable from man's nature. We shall en-  
deavor to show that he is spoken of in the  
scriptures, in all the forms under which per-  
sons are referred to.

And let—Many distinct names are given  
to him, and the personal pronouns HE, HIS,  
HIM, are often applied to him. He is called  
the Devil and Satan, which denote the  
whole world; the angel of the bottomless pit,  
whose name in the Hebrew tongue is Abaddon  
but in the Greek tongue hath his name Apolly-  
on. He is styled the God of this world;  
the adversary; the tempter; the great dra-  
gon; the old serpent; the prince of the pow-  
er of the air; the spirit that now worketh in  
the children of disobedience. He is denomi-  
nated the accuser of the brethren; a mur-  
derer; a liar; and the father of lies.

2d.—He exercises distinct mental emotions.  
He sinned against the Great Creator. Pro-  
bably his transgression was the sin of pride,  
and for this he was cast down to hell, and is  
reserved for God in everlasting chains, under  
darkness to the judgment of the great day.—  
He desires. He desired to have Peter that  
he might sit him as when. As a roaring lion,  
he walketh about seeking whom he may  
devour. He wills the injury and the ruin of  
men. Men are taken captive by him at his  
will. He contrives and plans to execute his  
hellish purposes. For we are not says Paul,  
ignorant of his devices. He exercises great  
wrath, knowing he has but a short time.

3d.—He performs distinct actions. He  
murders the souls of men. He speaks false-  
hood. When he speaketh a lie, he speaketh  
of his own. He tempts men to sin. He be-  
guiled Eve to disobey God through his subil-  
ty. He provoked David to number Israel.  
By the permission of God, he bereft Job of  
his earthly substance, and of his children,  
and smote him with sore boils from the sole of  
his foot unto his crown. He tempted the Son  
of God, first to distrust, then to presumption,  
and then to an acknowledgement of his au-  
thority. But there he was foiled in his infer-  
nal attempts, as he found nothing in Christ.  
He sowed the bad seed in the hearts of men.  
He catcheth away the good seed sown in their  
hearts, lest they should believe and be saved.  
He put it into the heart of Judas to betray  
Christ. He filled the heart of Annanias to lie  
to the Holy Ghost, and to keep back the price  
of the land. He blinds the minds of them  
which believe not, lest the light of the glori-  
ous gospel of Christ, who is the image of God  
should shine unto them.

Thus, in every form and language, the De-  
vil is spoken of in the Bible, as a distinct, con-  
scious, thinking, intelligent being. His emo-  
tions are all, like himself, of the most evil  
and malignant character, and his whole work  
is to injure and destroy; which work he per-  
forms with ceaseless vigilance, untiring assid-  
uity, and determined perseverance, worthy of a  
better cause.

Nor is there any thing in the nature of the  
case, which renders it impossible, or even im-  
probable, that the things which are affirmed of  
him do not prove his proper personality, as  
they do that of other intelligent beings. It is  
worthy of distinct notice, that the same ex-  
pressions which are employed in a good sense  
to denote the influence of the Holy Ghost, up-  
on the mind, are employed in a bad sense to  
denote the influence of the Devil upon the  
mind. Does the Holy Ghost enlighten the  
minds of men? The God of this world blinds  
the minds of them which believe not. Are  
the sons of God led by the Spirit of God? Sin-  
ners are led captive by the Devil at his  
will. Are Christians exhorted to be filled  
with the Spirit? Satan is said to have filled

the heart of Ananias to lie to the Holy Ghost.  
Does God work in the saints to will and to do  
of his own good pleasure? The Devil is the  
Spirit that now worketh in the children of  
disobedience. It is clear from this fact that  
the personality of the Holy Ghost, and the  
personality of the Devil must stand or fall to-  
gether. If these expressions do not prove the  
Devil to be a person, neither do they prove  
the Holy Ghost to be a person, and hence  
those who deny the personality of Satan, un-  
avoidably find it necessary, to be consistent, to deny  
the personality and deity of the Holy Ghost,  
and, as a necessary consequence, the doctrine  
of the Trinity, and of regeneration; and as  
evil angels are evil principles, good angels,  
by parity of reasoning, are not persons, but  
are transformed into good principles; and as  
it is just as difficult to conceive of the human  
soul existing independent of, and apart from  
the body, after it has ceased to exist, as it is to  
conceive of the existence of good and bad an-  
gels without a body, or some material vehicle,  
the soul is consequently materialized, at least  
by some of these reasoners, and becomes an  
absolute and component part of the body, and  
if death is not declared to be, as it was by the  
French philosophers, "an eternal sleep," the  
soul at least loses its consciousness at death,  
and continues unconscious during the long  
night of time, until the morning of the resur-  
rection. Farther, if these expressions do not  
prove the personality of Satan, there is no  
proof in the bible of the personality of man,  
or of Christ, or of the Father, or indeed of  
God in any proper sense, or of any other in-  
telligent being. And the wild chimera of  
some philosophers of old, that thinking, living  
beings exist only in the imagination, is not so  
absurd after all, but has its foundation in the  
word of God. All beings, that we have been  
accustomed in our simplicity to regard as prop-  
erly persons, become mere principles, or  
things or ideas.

Let the mode of interpretation be admitted  
by which the personal existence of the Devil  
is explained away, and the sober and substan-  
tial verities of the bible become mere figures  
of speech, or rhetorical flourishes; the history  
of the creation and the fall of man be-  
comes a fable; Immanuel, the Divine Re-  
deemer exists only as an abstract principle;  
the Holy Ghost, the renewer and comforter of  
God's people, has no personal existence; hell  
is nothing more than a scarecrow to frighten  
children, and has no more real existence than  
the fabled Tartarus of heathen mythology;  
heaven has no more foundation than the Hes-  
perian Gardens and Elysian Fields of Pagan  
poets, or the sensual paradise of Mahomet, or  
the humbler heaven of the rude Indian, "be-  
hind the cloud top'd hill."

"Who thinks admitted to you equal sky,  
His faithful dog shall bear him company."

To shun the absurdity and folly of inter-  
preting the scriptures on the principle which we  
here oppose, we will, in closing this essay, sub-  
stantiate in two passages, the phrase evil prin-  
ciple, and in one passage, evil conscience, for  
Devil. Job 1; 6, 7, 12, Chap. 2; 7. Now  
there was a day when the sons of God came  
to present themselves before the Lord, and the  
evil principle in these sons of God came also  
among them. And the Lord said unto the  
evil principle, Whence comest thou? Then  
the evil principle answered the Lord, and said  
From going to and fro in the earth, and from  
walking up and down in it. And the Lord  
said unto the evil principle, behold, all that he  
hath is in thy power, only upon himself put  
not forth thy hand. So the evil principle in  
these sons of God went forth from the pres-  
ence of the Lord, and smote Job with sore  
boils from the sole of his foot unto his crown.  
Matt. 4; 1, 10, 11. Then was Jesus led up  
into the wilderness to be tempted of the evil  
principle. And when the evil principle which  
was in him came to him, he said, if you be the  
Son of God, command that these stones be  
made bread. Then said Jesus unto the evil  
principle, get thee hence evil principle. Then  
the evil principle that was in him leaveth him,  
and behold, good principles, which were also  
in him, came and ministered unto him.

Matt. 8; 31, 32. So the evil consciences  
besought him, saying, if you cast us out, suffer  
us to go into the herd of swine. And he said  
unto them, go. And when the evil consciences  
were come out they went into the herd of  
swine, and behold, the whole herd of swine ran  
violently down a steep place into the sea, and  
perished in the waters.

Comment upon these passages is entirely  
unnecessary. Their glaring absurdity and  
shocking blasphemy is sufficiently apparent.—  
The wonder is that men in their senses can be-  
lieve such vagaries. But it is probably to be  
accounted for, in part at least, from the fact,  
that it is a part of the tactics of the arch de-  
ceiver, not only to transform himself into an  
angel of light, but even to deny his very exis-  
tence, in order that he may the more effectually  
accomplish his malignant and infernal pur-  
poses.

To believe in another man's goodness is no  
light evidence of your own.—Montaigne.

FOR THE CHRISTIAN SECRETARY.

## Diary of a Young Disciple.

NUMBER VII.

(Continued.)

June 9th, 183—

My visit to these dear friends has thus far  
been exceedingly pleasant. It is the first  
time I have seen them since I have had a  
hope in Christ. I enjoy myself best in the  
society of those who seem to take an interest  
in my progress in "the way of life." I find  
the aged most ready to remind me that I have  
indeed commenced a blessed journey. This  
is refreshing to my soul; for, mingling so  
much with middle-aged Christians who never  
allude to the subject of religion, except in an  
incidental manner, and with a still greater  
number that have no hope, my mind gets so  
bewildered, as to my own standing before  
God, that, but for these interviews with faith-  
ful old saints, I know not what would become  
of my little hope. O, could I conquer this  
diffidence, this fear of man, and speak of my  
Saviour, how happy should I be. Ye dear  
old saints, let me enjoy your conversation, let  
me learn to speak of Him who died to re-  
deem; and oh, if age makes it easier to be  
faithful, let me not dread to be old. It looks  
pleasant to behold an aged pilgrim on Zion's  
road. But I may die, shall doubtless, before  
arriving at that stage of life, and should life  
be prolonged, previous unfaithfulness might  
have disqualified me from occupying the high  
vantage ground, which these old soldiers of  
the cross have secured, by warring "a good  
warfare" against the world, the flesh, and the  
devil. They seem to be such as "hold fast  
the confidence and rejoicing of the hope firm  
unto the end." Then their example and ex-  
perience teach us to be faithful all the way  
through. They early laid the foundation,  
and now we see reared thereon the beautiful  
superstructure of a consistent Christian char-  
acter. Let me try and emulate such exam-  
ples, following them as they have followed  
Christ.

At N—h, June 10th.

Called on a dear young friend who is sup-  
posed to be far gone with the consumption.—  
His mind is tranquil and he appears to be re-  
signed to the will of God. Here I see how  
necessary it is not to wait for age to come on,  
before the sinner repents; and for the Christ-  
ian not to wait till age shall give him confi-  
dence to do his duty, for death may foreclose  
all such anticipations.

June 12th.

Home! there is no name so agreeable, and  
no place so dear. Well may I be thankful  
that I have been permitted to return in safety  
home, after an absence of several days.

June 15th.

Somebody must have forgotten, to-night,  
that injunction in Hebrews, "Not forsaking  
the assembling of ourselves together," for I  
went down to the school-house, but no one  
else came to what was to have been a prayer  
meeting. For some time they have been  
thinly attended, but I was not prepared to see  
the meetings abandoned. While we held  
them, we could claim the promise of the Sa-  
viour made to a praying "two or three," but  
now we must forego this promise, unless the  
meeting be revived.

June 15th.

Received a letter from cousin W. A., this  
day. I have not seen him for years, yet in  
the Providence of God he was made the in-  
strument of my conversion to Christ. We  
were intimate during the earlier years of  
childhood, and our subsequent separation on  
account of his removal to another State, has  
not abated our attachment. A few months  
ago the news came that he had embraced the  
Saviour. It struck me like a thunderbolt.—  
Separation! separation forever! O, the ap-  
palling thought. I did not, as I know of, re-  
gret his conversion, but I could not bear the  
thought of being forever separated from him.  
Then came up the cause of this eternal line  
of division. It was sin, sin against great  
light, for I had been religiously educated. It  
was sin against God's law, and then rejecting  
Christ, the only way of escape from the pen-  
alty of that broken law. I now seemed to  
forget the separation from earthly friends in  
the judgment, and to think only of banish-  
ment from the presence of Christ who had  
died to save. I began to give up in despair  
—condemned as I was by God, and aggravated  
as I had made that condemnation by neg-  
lecting and despising the Lamb of God.—  
Conviction never left me—though I continu-  
ally thought I was not under gospel convic-  
tion—till I found "peace in believing." It  
seems the Spirit used the conversion of my  
dear friend, to awaken me, and now I am  
greatly rejoiced to hear from him by letter.—  
He is devoted to his Master. How refresh-  
ing is this letter to my soul!

June 21st.

Our beloved young brother, Mr. J., came  
here to-day. He resides in another State,  
and I have been hoping and praying that he  
might come this way again, for his presence  
always brings a blessing to me. He is near  
my own age, (though older) than any other  
young brother with whom it has been my pri-  
vilege to form an acquaintance, since I set  
out in the Christian journey, and to him I can  
tell all my trials. We take sweet counsel to-  
gether. One thing I remark, which is doubt-  
less the secret of his progress in the divine  
life. He is much in prayer. When we re-  
tire for rest at night, after reading a chapter  
—he kneels down and silently spends a few  
moments in secret communion with God. So  
solemn, so deeply impressive is the season,  
that I think no one could fail to feel as Jacob  
did at Bethel, "Surely the Lord is in this  
place." I do not know but my attachment  
for this dear young friend is stronger than is  
right, but it is as great as I have ever felt for  
the nearest and dearest kindred. And if  
those who, a few months ago, were strangers,  
"are made nigh by the blood of Christ," O,  
how near and dear should our Redeemer be,  
how precious must He be to all who enjoy his  
friendship.

From the Watchman and Reflector.

## Statement of the Position of the A- and F. Bible Society, and of the Grounds of its Recent Action.

Another ground, on which the members of  
the Society had the fullest reason to believe  
that our brethren would never attempt to in-  
volve it in a project for preparing an altered  
English version of the Scriptures, was the po-  
sition taken by them, in the act of withdraw-  
ing from the American Bible Society, and  
forming our present organization. It has  
been universally understood that they then  
expressed an entire willingness to continue  
their undivided co-operation with that body  
on the principles on which it was originally  
founded, which restricted, by a provision of  
the Constitution, the circulation of the Scrip-  
tures in the English language to the com-  
monly received version; and that they saw no cause  
for separation except in the objectionable res-  
olutions so unexpectedly introduced, and  
adopted with regard to foreign transactions.  
Had our brethren then been accused of acting  
in view of considerations which were not rep-  
resented, and while throwing the whole respon-  
sibility of the separation upon their Pedobap-  
tist brethren, of being in reality, dissatisfied  
with the original terms of compact, and of find-  
ing in these a sufficient cause for a separate  
organization, we cannot repress the convic-  
tion that they would have indignantly repel-  
led the accusation as gratuitous and unfounded;  
and they cannot surely now find any just  
ground for surprise or complaint, that their  
brethren, confiding in their integrity of pur-  
pose and position, sincerely and honestly be-  
lieved that they did not intend to make the  
new organization an agency for putting forth  
an altered version of the English Scriptures.

Purpose of the resolution adopted in 1838.

In addition to these facts may be mentioned  
the resolution relating to the "use," in the  
English language, of the commonly received ver-  
sion, adopted in 1838; and which it was rea-  
sonable to expect, in view of the circumstan-  
ces under which it was passed, and especially  
the use which had been made of it, in secur-  
ing the co-operation of churches and individ-  
uals, would not be recinded, nor regarded as  
virtually set aside, without the general con-  
sent of those who had become identified with  
the Society under its operation nor even in  
such a case for the purpose of introducing an  
altered version, but merely of "using" or cir-  
culating one which might already have been  
received, by the churches, should such a state  
of things ever come to exist. The facts re-  
ferred to above, together with others to be  
hereafter adduced, indicative of the purposes  
of the Society, are, we think, decisive that  
this is the only reasonable construction which  
can be put upon the language of that resolu-  
tion. Certain it is, it makes not the most dis-  
tant allusion to any agency on the part of the  
Society, to prepare or to procure from others  
the preparation of an altered English ver-  
sion.

Second Article of the Constitution.

We ought not, perhaps, to omit in this con-  
nection a reference to the second article of the  
Constitution of the Society, which represents  
it as being specifically its object to aid in the  
wider circulation of the Holy Scriptures in all  
lands. While this language, it is proper  
to observe, presents not the slightest obstacle  
to the Society's aiding in the work of transla-  
tion or revising the Scriptures in any case in  
which in the judgement of those co-operating  
with the Society, and whose opinion may just-  
ly be regarded as decisive in the premises, such  
translation or revision seems to be necessary  
or expedient, it most obviously implies that  
wherever, even in foreign lands, there exists,  
what is in the view of the great body of the  
members, what Dr. Cone has denominated the  
English version, "a good translation," and it is  
deemed by our fellow laborers on the ground  
expedient to continue its circulation uninter-  
rupted, it is neither the duty nor the province  
of the Society to seek on its own part to sup-

plant it or introduce another in its place.—  
Such an attempt, instead of "aiding" in the  
"wider circulation" of the Scriptures, would tend  
to involve all efforts for this purpose in inex-  
tricable embarrassment. The case is much  
stronger with respect to the English version,  
inasmuch as it was originally understood that  
there was no occasion for agitating the ques-  
tion of its alteration in the Society; and that,  
of course, what was said in the Constitution  
respecting the "circulation" of the Scriptures  
must have referred to this, at least until such  
time as some other version might come to be  
generally received by the churches; and es-  
pecially so, as the language employed was ac-  
tually substituted by the Society for another  
form of expression, which had been proposed  
in its incipient organization. This point might  
be illustrated at a greater length, but as we  
shall have occasion to refer to it hereafter, we  
omit further remarks at present.

Assurances given by the Officers and Agents of  
The Society.

As founded on these acts and declarations  
of the Society, may be added, as not less im-  
portant, the oft repeated assurances given to  
the churches and the Christian public, by the  
agents and officers of the Society, that the  
preparation of a new or altered version of the  
English Scriptures was no part of its object.  
Whatever may be urged as to the real antici-  
pations of Drs. Cone and Maclay, and others,  
or whether these anticipations had existed in  
their minds with more or less distinctness as  
to the manner in which they were to be realiz-  
ed, is of very little account in the settlement  
of the question brought before the Society.—  
It is certain that they had given their brethren  
the fullest reasons for believing that no at-  
tempt would be made on their part to involve  
the Society in any project for putting forth an  
altered version; and least of all, on the  
grounds on which it is now chiefly urged.

Dr. Cone's allusion to "his own views."

Dr. Cone, in his remarks at the last anni-  
versary, as has been done on other occasions,  
adduces various expressions from his annual  
addresses in illustration of what have been  
"his own views" of the subject. These ex-  
pressions, we apprehend, were understood by  
his brethren to refer to the invariable applica-  
tion of the principle of making "faithful  
translations,"—translations in which the trans-  
lator, properly qualified, should faithfully and  
honestly express what he might regard as the  
import of the "original text," in all cases in  
which an "opportunity should be afforded,"  
(see Address in 1845.) of such a nature as to  
indicate that it was the duty of the Society to  
aid in the work of translating. That they  
were intended to cover a scheme for the al-  
teration of the received English version, in  
which the translators should be required to  
conform, as best they might, their work to the  
known or probable, and in many cases, con-  
flicting views of a Board or Society composed  
chiefly of those not even acquainted with the  
original languages, or to proceed under the  
distinct impression that their work would be  
subjected to mutilation, was not, we presume,  
so much as suspected.

Position originally assumed, especially in the "Pro-  
test" of 1836.

Indeed, Dr. Cone had been known at the  
very meeting fully organizing the Society in  
1837, publicly to defend its supporters against  
the charge of inconsistency in the use of the  
common English version, on the ground that  
the word "baptize" had been identified with  
the language for centuries, and was properly an  
"English word." Again, in the "Protest" to the  
action of the Board of the American Bible Society,  
put forth in 1836 by brethren Cone, Maclay and  
others, it is expressly urged that the argument in be-  
half of faithful versions, in which baptizo  
and its cognates should be, not transferred, but  
translated, in all cases where it was a foreign  
term, was "not affected by the fact that Bap-  
tists use the common English version;" and  
this on the ground that "our circumstances  
and those of the heathen are essentially differ-  
ent,"—the true import of the word being with  
us "extensively" understood by all classes,  
and with a definiteness, as we may infer from  
the representation, which can be affirmed of  
comparatively few religious terms in the lan-  
guage. Now we submit, that whatever ground  
may exist in a general form of expression for  
claiming that it fairly involves the statement  
of a certain position, there certainly can be  
no room for doubt, when it is positively denied  
that that position is admitted, and the grounds  
on which it is maintained that the opposite  
must be true, are distinctly and particularly  
stated. Such denial and statement ought to  
be regarded as decisive.

The Ground on which Revision is chiefly urged now.

Again, our brethren had given the public  
every reason to believe that they did not con-  
sider the simple fact that a word of establish-  
ed use in the language is abused and misapplied,  
(and of what religious term may this not  
be affirmed,) as a sufficient ground for pro-  
nouncing a version containing it "unfaithful,"  
or for agitating the matter of revision. This

is an aspect of the question to which sufficient  
importance seems not to have been attached.  
And, as this is the main point now insisted on  
by many of our new version brethren, it is  
important that its historical relation to them  
should be viewed in its true light. It was  
well known, at the time the Society was or-  
ganized, that the terms designating baptism,  
in several of the European versions, as the  
Dutch, the German, the Danish, &c., were  
far more extensively misapplied by being  
used to designate acts which they do not pro-  
perly express, than was the English word  
"baptize." And yet, our brethren signing the  
"Protest" referred to above, including Drs.  
Cone and Maclay, contend in that document  
that these versions were, in this respect, faith-  
ful versions, and in the principle of transla-  
tion involved, and that, too, as it respected  
their adaptation to present use, "of a precise-  
ly similar character" with the translations  
made by Baptist missionaries among the hea-  
then. Now we ask, in view of this position  
thus publicly assumed and repeatedly stated,  
how was it possible for the public to suspect  
that an attempt would ever be made by some  
of these very brethren to substitute in the  
English version the word immersion for bap-  
tism?—a term which Baptists have always  
contended belongs, of right, exclusively to  
their own practice, and from which their very  
name is derived. However the fact may be  
accounted for, it is undeniable that their po-  
sition as to what constitutes "faithful" versions,  
has, in this respect, since 1836, become en-  
tirely changed; and as the position then as-  
sumed was the one on which the American  
and Foreign Bible Society was organized, it  
is obvious that it now remains entirely unaf-  
fected by any of the developments which  
have resulted from this change.

Expressions in Reports of the Board.

Again, reference is made by Dr. Cone, in  
support of his position, to various expressions  
occurring in the "Annual Reports of the  
Board," respecting "faithful versions," "a  
pure and unaltered Bible," &c. But it is suf-  
ficient to urge that the churches have been  
repeatedly assured, and in some instances by  
the very Secretary employing these expres-  
sions, and the very Board adopting them, that  
neither in these, nor in any of "the published  
documents of the Society," is the design of  
putting forth an altered version of the Eng-  
lish Scriptures, "so much as even intimated."  
This assurance, given in accordance with di-  
rect "instructions" from the Board, has been  
continually reiterated by the agents of the  
Society whenever they have had occasion to  
vindicate its position. We repeat, whatever  
ground may be imagined to have existed origi-  
nally for giving any of these expressions  
the interpretation now claimed for them, it  
was certainly sufficient to satisfy the public  
mind that this interpretation was, by those  
employing them, expressly disavowed.

"Opinions of Individuals."

"The opinions of individuals," referred to  
at considerable length by Dr. Cone, are of lit-  
tle account in the settlement of this question,  
except as they may, for special reasons, be re-  
garded as illustrative of the position of the  
Society. It is proper, however, to remark  
that a goodly number, if not most of the  
brethren whose language is quoted, are known  
to have cherished views directly the opposite  
of those which they are represented as favor-  
ing. They evidently viewed the subject from  
the same stand point taken by Drs. Cone and  
Maclay, in the "Protest" of 1836. And it  
is hardly just to their reputation to repre-  
sent them as "sympathizing with" "views" for  
which they are known to have had no fellow-  
ship.

## Premature Education.

That the education of children should not  
be forced, like lettuce in hot houses, is becom-  
ing a popular idea. The more haste, in such  
business, the less speed. We find the follow-  
ing opinions of learned authorities on this im-  
portant subject.

Of ten infants destined for different vocations,  
I should prefer that the one who is to study  
through life, should be the least learned at the  
age of twelve.—Tillot.

Intellectual effort in the first years of life  
is very injurious. All labor of mind which  
is required of children before a seventh year  
is in opposition to the laws of nature, and will  
prove injurious to the organization, and pre-  
vent its proper and mature development.—  
Hufeland.

Experience demonstrates that of any num-  
ber of children of equal intellectual powers,  
those that receive no particular care in infan-  
cy, and who do not begin to learn to read and  
write until the constitution begins to be con-  
solidated, but who enjoy the benefit of a good  
physical education, very soon surpass in their  
studies those who commenced earlier, and read  
numerous books when very young.—Spurz-  
heim.

It is the motive and end of an action which  
makes it either dignified or pure.











